along with It dismay and trouble to every world which it approached, and that just because its fire was still unextinguished. There is still, we acknowledge, light flashing from man's character as from a star, but it is as from a wandering star, whose progress we view with anxiety and alarm.

Man's sinfuiness, in so far as affection is concerned, consists, first, in ill-regulated love, and secondly, in defect of love, using love in its highest acceptation as denoting something more than mere sensibility, as implying wish and desire. The former of these we hold to be the first in the order of nature and of succession. There is first some wish, or purpose, contrary to the fixed law; and then there comes to be a drying up of love altogether in regard to some of its exercises. To use once more our illustration, the star first wanders from its path, and gives, in consequence, its light and heat to objects different from those which its beams were meant to irradiate, and then losing, as it wanders further off, its light and heat altogether, it departs into the blackness of darkness for ever.

(1.) The circumstance has often been observed and dwelt on by divines, that UNGODLINESS is the universal sin of humanity. It has not been noticed so frequently how it should have come to be so. The train of observation we have been pursuing conducts^ if we do not mistake, to an adequate explanation. There are obvious reasons why a sinful creature should not relish a nearness of approach to, or even so much as to meditate upon, a God whom he has so grievously offended. It is not difficult to see how from this cause, of the three elements which meet in the morally good, namely, the well-wishing, the respect to law, and the respect to God, it should be the last, or the respect to God, which is first dissevered from the others, and ungodliness should come to be the leading exhibition of human

sinfulness, and the distinguishing characteristic of all fallen creatures.

Alcibiades thus expresses his feelings in reference to Socrates: —" I stop my ears, therefore, as from the syrens, and flee away as fast as possible, that I may not sit down beside him, and grow old in listening to his talk; for this man has reduced me to feel the sentiment of blame, which I imagine no one could readily believe was in me; he alone inspires me with remorse and awe, for I feel in his presence my incapacity of refuting what he says, or of refusing to do that which he directs; but when I depart